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village in grass-shelters opposite the kraal gate, and no one was allowed to go to a house or to be with his wife. They said that if a man broke this law the army would be unlucky. Even the Paramount if he still went with the army slept there outside. If the Paramount left for the war, his oldest *induna* left his own village and went to the Paramount's and stayed there till the army came back. In the royal village there was continence and all the people were ordered to control themselves in the villages, until the army left. 539
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[834]

When the army went out the old men accompanied it, but after they had spoken words of warning they came back to the village. The chief point in it all was that the young men should have courage, and should help each other if one is wounded or there is any other difficulty, and should obey the leaders. They warned the leaders too to begin the fighting wisely and not on a bad or treacherous place. If a leader did that sort of thing and many were killed a case was brought against him. When the army went out two sections were detached to guard the village. These stayed at home along with the companies of old men. They 'kept the tribe', the Paramount and the old people and the stock. [887]

The approach and attack

When the army went out it marched very slowly, and halts for the night were at short intervals. All the sections kept together as ordered by the war *induna*. In all the sections there were scouts to show the way for the army. In each section one or perhaps two were chosen and were put together to walk ahead and look carefully, and come and report any news, especially when they were in enemy country. When the army rested, the scouts went forward to see if there was any danger near. When the army slept in grass-shelters, one or two sections were sent to guard against danger both in front and rear. The army had provision carriers, that is, those who carried food and the coverings of the old men. These were boys and girls, sometimes women from their houses. These were not sent by the Paramount but each household chose its young people to carry the food. The section of the food carriers had another section to protect them when the enemy were attacked or when they went to meet enemies. [224]

When the army was near the enemy stockade the leader ordered them to sit down and rest before they attacked. At such a time the warriors snuffed or smoked hemp. This hemp-smoking was preferred because it maddened the warriors and gave them hearts without fear in facing the enemy. In the enemy stockade the drums would be beating to show that their enemies were angry, but the army of the Ngoni sat and rested as though there were no enemy. [226]

When the army had rested, the war *induna* and the other *isinduna*, or the leader of this army (for all the armies that went out were put under one man of whom they said, the owner of this army is so and so) accouted to see the difficulties of the stockade and to choose a good place for attack.

When it had been carefully chosen and the *isinduna* had agreed together how the attack should begin, then the leader roused the army and began to dance his own praise-dance. The army responded to him. After

583 was left to the discretion of her father. 'Snuff-box' was handed over before the man began to sleep with his bride while bridewealth could be paid either then or later after the woman had borne children. Once bridewealth had been paid the rights of the man's group were definitely established and, in the event of the man's death, one of [581] his younger brothers became the widow's pro-husband in leviratic marriage.

583 The significance of bridewealth is clearly indicated by the procedure followed in marriages in which it was not paid. If a man paid 851 'snuff-box' and then died before he paid bridewealth, the children of the marriage belonged to his wife's kinsmen and not to his kinsmen. His brothers could secure the woman as the wife of one of them, and the children as legitimate members of their segment, by payment of bridewealth. It is said that a woman could refuse to go to a brother of her dead husband under these conditions but that she could not refuse to give up the children to the husband's kinsman who paid bridewealth. I although bridewealth had been paid she went off and married another unrelated man the children she bore to her new husband belonged to her dead husband's kin.

583 Some informants say that if a man died without having paid bridewealth his sons were under an obligation to pay cattle to their mother's kin on behalf of their dead father, but I did not hear of any instance in which this had been done. Similarly it is said that if a man had paid bridewealth but had never been given a linked co-wife, his son could claim a wife from the kin of the woman for whom bridewealth had been handed over. Other informants deny this possibility, and say that it was the man's son's son who could have made this claim. I did not hear of any instances of either practice in the past and when recently a chief tried to claim a wife on the strength of bridewealth offered by his father, he failed.

[122] [154] Important men sometimes married female captives and no bridewealth passed. These wives were usually not of high status and their sons founded lines junior to those of sons by other wives for whom bridewealth had been paid.

583 The general impression gained from the tales of old informants 183 and from the contemporary literature is that 'snuff-box' and bridewealth were paid in most marriages. The evidence, such as it is, from a survey of the marriages experienced since birth by men and women alive in 1946-9 suggests that this was not so. The way in which this survey was conducted is described below.¹² The information on pre-1898 marriages is set out in Tables I and II.

[128] It will be seen that in half (7 out of 14) of these marriages, no payments at all were offered. In the marriage in which 'snuff-box' was [128] offered it consisted not of a beast but of a quantity of tobacco. In about a third of the marriages the only payment made was the 'legalization payment', which traditionally was not part of the pre-1898

¹² See pp. 221.

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(19) The *isi-bongo*, "Jere," appears to have definitely not been used prior to the year 1835, and from information received it is extremely unlikely that it was in general use until after the death of Zongendaba. The chief *isi-bongo* up to that time appear to have been Kumako, Nqumayo, Tole (said to be the eye of an ox), Nzima, Gama, Mkhatala, Ndhlovu, and Nkosi.

The *isita-kazelo* now little used were Ndaba and Ntungwa.

The language spoken by the Ngoni was closely allied to *isi-swazi*.

The Paramount Chief, Mpezeni II, still receives the royal salute of "Bayete" on all official occasions and in his own home.

(20) Ba-Pule people. It is stated that, when the Ngoni first met these people, they carried long spears and shields made of game hides, and they could converse with the Ngoni in *isi-swazi*, which was not the language of the Ba-Pule; when they spoke their own language they were not understood by the Ngoni. The general opinion of the old indunas is that they were BaSuto people. They supplied excellent fighting material to the Ngoni impi and were treated as equals.

INTERESTING NOTE re DEATH OF LOBENGULA.

Lobengula, Chief of the Ama-Tebele. It is stated as follows.

Lobengula crossed the Zambesi at Manyerere Drift and arrived at the Mtenguleni Uka Sonora village on the Lutembwe River in January, 1894. He was carried by an Ngoni party who had been sent for that purpose. He was a very heavily built man with a large protruding belly, and breasts like those of a woman heavy in milk. So cumbersome was he, that he had to be helped to move about from one place to another. He had a great pipe in which he smoked hemp. If he passed the pipe he would talk, but if not it was a sign he wished to be alone. When Chief Mpezeni visited him he used to crawl on his hands and knees to greet him. The day Lobengula died the rock on the Sanjika Kopje split and fell and all the great Ngoni indunas mourned. Sanjika is on the road between Fort Jameson and Fort Manning. I have seen the split and fallen rock.

It is not known where Lobengula was buried; as he was a fugitive from justice, the secret was closely kept. It is said he died shortly after his arrival from the Zambesi in 1894. This information was given by an aged Ngoni councillor, named Ropu, who resided near Fort Jameson, and died in 1927. This story is but little known and usually all knowledge is denied of this subject.

List of people who, being the oldest living Ngoni, attended a meeting held on Friday, Saturday, and Sunday, 19th, 20th and 21st of January, 1935, at the Paramount Chief's village to discuss the history of Chief Zongendaba:—Bamliyo Nkosi, Zamajaya Npham, Mahamonye Npham, Nkhosha Mase- Shava, Dede Tole, Mpho Khawambi Jere, Malwalaliche Tembo, Nwaje Nkhawu, Katonda Manyonyi Makwana, Kapondela Jwani Nwala, Nchiliba Npham, Chikungwana Nkhawu, Chikwe Nkhawu, Manku Jere, Manyanga Npham, Chief Mpezeni Jere II, Chief Madimawe, Andrew Kapetanonyo Jere, James Khawambi Nwala, Matriko Kapetanonyo Nkhawu, Pongani Nwala, Adityano Phiri, Zoluhahulo (Jwani) Mawu, Chingulakani Nkhawu, Nya Nwala, Ngoni Ngoni Jere, Mkhawu Npham, Mushi Lakhela, Nkhawu Tembo, Adonkhawu Nkhawu, etc.

¹[*isi-bongo* = sib name -- Analyst]

²[*isita-kazelo* = honorific epithets -- Analyst]

barren with terror, till a great belt of uninhabited territory surrounded Ngoniland on all sides. It was sad to pass through this rich land, left to the wild beasts, to see mouldering smelting furnaces, and other signs of lost industries.

It was when the tribe was still in the height of its devastating tendencies that the Livingstonia Mission came into the country. At first the early pioneers were barely tolerated, and more than once it seemed as if they would have to abandon everything and flee for their lives. But gradually, imperceptibly the preaching of peace began to sweeten and purify the atmosphere, and the horrors of these fighting days became part and parcel of a dreadful past. Three years ago a new paramount chief was elected. At the great council the wild spirits of the tribe tried to rouse the people to celebrate the coronation with a great raid. They danced, threatened and raved, but the younger chiefs, themselves Christians, spoke eloquently for peace, and in the end peace prevailed, and the death knell of the past was sounded. And now there is no more settled, peaceable, law-abiding people in Central Africa. And this victory has been won not by the rattle of Maxim guns, not even by the wisdom of diplomacy, but by the daily teaching of the Gospel of Peace.

The political structure of the tribe is strong and conservative. The father of all the people is the paramount chief. His authority has descended to him through a long line of ancestors, the eldest son of the principal wife succeeding to his father's position. In some cases the head wife has had no sons, then she adopted a son of one of the other wives and he became the heir. The chief's power is nominally absolute, and he is surrounded with a certain regal dignity. It is impressive to see the aristocratic majesty that a great chief can maintain. Though his regal robes may not be more than a dirty bit of blue calico, which is not worth ourpence, he walks with a scornful dignity that any European prince might envy. When he listens in court to some great indaba his face is expressionless as granite; with an affected indifference he drinks from his great calabash of beer, and ladles ounces of snuff into his nostrils, while his poor subject pleads with passion and eloquence over a matter which may mean death or life to him. Yet behind his nominal power he is controlled and restrained by the voice of his council. His succession may be plain and acknowledged, yet he cannot assume the reins of government until he has been nominated by the sub-chiefs and councillors. Our present chief had to